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ment in pietism had its prototype in mediæval and Reformation parties. The reaction against dead formalism was sure to come sooner or later in some shape; but this does not excuse the neglect of effort to find a more remote source in the thought and life of the past.

The modern period, treated in Book III, includes the romanticism and rationalism that were in part a product of the French Revolution, the Union of 1817 with the mediating theology represented by Schleiermacher, Nitsch, Twesten, Julius Müller, Marheinicke, Dorner, etc., the recent Tübingen school, Ritschlianism, etc. The author looks with the utmost disfavor on the Union, which he ascribes to the efforts of an "erring, well-meaning king." He thinks that this effort to unite the Reformed and Lutheran churches might have been expected to result, as it did, in the formation of a third communion, side by side with the mutually antagonistic historical Protestant churches. He fully sympathizes with the polemical attitude assumed by the strict Lutherans toward this movement. He regards the loss of the evangelical (Lutheran) church in connection with the Union as similar to that of the Anglican church in the growth of non-conformity.

The author does not wholly ignore the influence of philosophy on the development of German theology; yet within the prescribed space an adequate exposition of this influence was clearly impracticable.

In conclusion it may be said that the work is a masterpiece of condensed exposition, and that it is almost encyclopædic in the range of its topics. Each book is subdivided into sections and chapters, and the matter is skillfully and logically arranged. The notes are gathered at the end of the volume. Good indexes render the work convenient for reference.

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THE PURITAN IN ENGLAND AND NEW ENGLAND. By EZRA HOYT BYINGTON, D.D. Boston: Roberts Brothers, 1896. Pp. xl+406; cloth. \$2.

THE printers have given the author's thought an attractive outward setting. The paper is thick, the type large, the margins wide, the pages inviting.

Out of review articles and papers read before historical societies have grown the eight chapters into which the book is divided. The original material has been so reconstructed and supplemented as, in its

present form, to give a connected history of our New England forefathers. "The Puritan in England" is treated in a single chapter, in which are rapidly sketched the beginnings of reform and the rise and growth of dissent under Henry, Edward, Mary, Elizabeth, James, and Charles; the persecutions of the Pilgrims, their stay in Leyden, and their voyage to Plymouth, the persecutions of the Puritans and their migration to Massachusetts Bay. The two colonies differed widely in their religious views, in their reasons for migrating, in their intellectual gifts and worldly standing, and in their social, political, and ecclesiastical ideals, and, consequently, in their influence in "molding the people of New England." The Puritans were more numerous, wealthy, learned, enterprising, powerful and intolerant. The Pilgrims were more gentle, lenient, and lovable, and more "merciful and just in the execution of their laws." While the Puritans have filled a larger place in the pages of history, men nowadays like better "those who came over in the Mayflower."

The early ministers were the chief agents in the development of the New England theocracy, and in chap. 3 we are told of their learning, piety, orthodoxy, pulpit ministrations, parochial work, and general, public, and private influence. Pity is it that men who had been the "special victims of Bishop Laud" could not rise above the spirit of religious persecution.

Full of interest is the family and social life of our New England forefathers—their love-making, marital relations, school system, amusements, dress, furniture, modes of traveling, "and all which made up their daily life."

And, again, full of interest are their theological opinions and religious life. They stood for a positive creed, and it was iron in their blood. "We shall fail to understand the Puritans unless we know what views they adopted in regard to religious truth. Duty to God was their highest rule. Religious motives had the largest place in their lives. They left their English homes behind them that they might be free to follow their religious convictions."

Of late there is a marked revival of interest in early New England history. No history is more instructive and uplifting. To readers familiar with the standard works Dr. Byington's book will serve as a refreshing review. Readers approaching the subject for the first time through this treatise will be inspired to continue their investigation.

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